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account for some of the "visions" leading to individual acquisition of personal spirits. These spirits are of many different types. Loku and timang are the commonest inspirational familiars of seers. Is-wari (literally means moon-sun; also called aisala) are inherited and are usually nonpossessional. They serve in a variety of "good fortune" capacities. Nera are primarily wealth-bringing spirits and are associated with the sea, frequently manifesting themselves as fish, crabs, crayfish, and eels. One person's familiar may be another person's evil spirit (*kari*, a generic term).

The whole countryside is populated with *genii loci* whose good or evil influence depends upon the personal relationship established with them. They are all reasonably well known within a radius of two to four miles and are called by personal human names, usually paired. These couples are either siblings or spouses. They may be represented by carvings all of one type, a crocodile-like figure called naga in Malay. These carvings may be erected on a pole, placed on a platform-like altar, or kept in the loft of a small shed.

There are also "Good Beings" (*nala kang*, which literally means something good) associated with either the sea or the sky and envisaged in human form. Persons who have disappeared mysteriously or, in rare instances, children who have been lost may be invested with the qualities of Good Beings. The bulk of what the Atimelanger considers his mythology deals with such supernaturals, who are sometimes thought to be lineage ancestors. There are many contemporary anecdotes of prophets who predicted the imminent advent of Good Beings. The disappearance of disease and of death and the financial obligations accompanying it are usually part of such prophecies. This whole concept will undoubtedly become the center of revivalistic cults when Alorese culture crumbles as it inevitably will under the impact of foreign colonization.

There is also the village guardian spirit (*ulensi*), a being whose attributes are vague and confused but who is connected somehow with the dark area in the Milky Way and whose presence and good will insure crops and wealth for the village. This spirit is often equated with a vaguely conceived supreme being called Lahatala, which is probably a word of Mohammedan origin, and with the Christian God, called by the Malay term *Tuan Allah*. It is represented by a large crocodile-like carving similar to the smaller ones made for all kinds of personal familiars. The village guardian should receive sacrifices every year or two—at which times an expert is called to search him out where he lurks somewhere underground near a dance place and drag him to the carving where he is to be fed. The responsibility for this ceremony

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A village guardian spirit (*alenai*) to which a pig and rice have just been sacrificed.

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Fanseni Longhair carves a village guardian spirit figure.

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